

him had been, not only a master in resisting temptation and overcoming the adversary of the soul, not only a master in submitting his body to suffering from the choice of his own free will in doing a work for the Lord, not only a master in enduring the agony and bloody sweat of Gethsemane and the abuse of rebels without a word of complaint or a murmur, not only a master in the dark and silent regions of the dead, but a master in love. No one of earth's beings ever loved as he loved—so strong, so pre-possessing, so intensely, so delicately and refined.

A Master in love, a perfect copy to imitate. How eagerly should the eyes of all be turned to the perfect picture of his character, presented in the word of God. Without guile, without frivolity, without nonsensical display of words for merry-making, without deceit, debate or viciousness to cloud the glory of his countenance, as peaceful as the gentle stream glistening under the evening summer sun—too lovely for a cold and heartless world, and too pure for the evils of earth—inviting us to his own home of the kingdom of God.

Love is the line thrown out by God to gather and rescue out of the great river of life the good, the loving, and the upright in heart.

EDITORIAL NOTES.

There is an unusual inquiry after history this summer. We have received a number of letters, wishing to know where to obtain certain historical works. History is next to the Bible, as a commentator upon religious matters, and these letters show an improvement in the spirit of inquiry.

The article by Bro. Groff is a very able one, and takes a broad view of St. Paul's character. Any man with less liberal ideas on non-essentials, would have made a dismal failure in St. Paul's sphere. He was God's man, and while his action might not seem to be wholly consistent under a comparison with each other, yet he was doing good even in them; for any other course would have precipitated complete destruction upon the classes he had established by provoking quarrels. Would to God that there were more who could be all things to all men, yet be as firm as rocks in the Doctrine of Christ.

The Prohibition Party of Ohio, nominated J. B. Helwig, D. D., a leading Lutheran divine of this State for Governor. He was president of the Lutheran College at Springfield, Ohio, for eight years. He was at one time a blacksmith.

The man who studies how to please the world rather than Christ in his ministry, will find the bed he has made for himself will be too short when Christ comes. Your gospel, not your influence should be your prompter in life.

John very forcibly defines the mark of the saved, when he says, 'We know that we have passed from death unto life because we love the Brethren.' This he gives to every man as a measure by which he can discern where he stands. If he does not love the brethren he still abides in death.

Nonconformity to the world is one of the most weighty gospel principles. Men can not enter heaven, who is conformed to the world. Nonconformity, however has a far broadened application than mere attention to the style of dress. The voracious greed for riches is one of the ways of the world. Popular amusements is another. Even the lighted church ways is of the world. The Christian is to come out from the world and be separate. Separate as a model of humility, of sacrifice, of unselfish interest, of honesty, truthfulness, as using the things of this life and not abusing them.

There is no salvation for man separate and apart from the body. His body must be redeemed just as well as the soul or life.

A writer says: 'Tobacco is the most subtle poison known to the chemist, except the deadly Prussic acid. This is not contradicted by any man, European or American. This point, therefore, is settled beyond all candid dispute. Tobacco was introduced to the knowledge of civilized nations on the discovery of America. The poison derives its name from Jene Nicot, French Ambassador, who introduced it into France, and did all in his power to render it fashionable. The tobacco habit has encountered constant opposition. Systematized and strenuous efforts were made to prevent its introduction into Europe. England protested against it, declaring it a branch of the sin of drunkenness, which is the root of all sin. Popes excommunicated those who used it in their churches. Turkey declared smoking a crime, and put its victims to death. France forbade the use of tobacco in its public schools. Switzerland and Germany prohibited the use of it by boys under sixteen years of age, because if used it prevents their growing into strong soldiers. If boys would be strong and manly they must never use tobacco. Thus we see its use has been prohibited oftentimes in various lands; but many of America's boys are left free to ruin their health and usefulness.'

And yet some ministers disgrace their profession in abusing the weed.

The Harlot Rahab is spoken of by Paul as an example of faith. That is she was a harlot when the spies of Israel first came to her house upon the wall. She heard the testimony of the spies about their God, and she believed it. This meant a reformed life, and she lived it. Before the spies left, she asked a favor of them, that she and her household be saved in the destruction of the city. They entered into a covenant with her, and in the condition was that she should bind a scarlet thread in her window. She was saved, and saved by the scarlet thread. You will say that there was no salvation in the thread. Truly so, but it was the sign of a saving covenant. There are also conditions in the covenant that Christ has made. Baptism is one. It is not saving in itself any more than the red rope the Harlot bound in her window was; but it is a sign of a covenant. If you have not the sign, you may expect that Christ will overlook you when he comes, if your heart is not marked with the right sign.

A free exhibition has been in progress for a week across the street from our office window. Such music and performance as would cost much in theatres, where people pay to go in to see. This amusement is given to attract crowds to sell patent medicines. No wonder the scriptures say the children of this world are wiser in their generation than the children of light. They use every lawful means available to gather crowds to dispose of their goods. In the times of Christ, grove meetings were very frequently resorted to to preach the gospel, and Paul, at one time stood out on Mars Hill to tell the people of Christ. In the church it is not proper to have shows, but it does seem that a little more out-door work for Christ would yield an abundant harvest.

Nearly all of our correspondents must have been in the harvest field last week. They had very little to say.

We admire the pluck of Governor Lowery, of the State of Mississippi, in bringing the brutish man, John L. Sullivan, before the authorities. Good sound punishment well administered to all the guilty will soon bring prize-fighting to an end in this country.

It is strange how men's opinions will taint their deeds and often falsify. In Genesis first chapter and 20th verse the translators should have rendered 'Let the waters bring forth abundantly the moving creature that hath life,' as follows: 'Let the waters bring forth abundantly the moving creature that hath a living soul.' Again, in the 30th verse should read, 'And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein is a living soul, I have given every green herb for meat; and it was so.'

Every State Convention and Conference of the Brethren should adopt a Constitution and By-Laws, setting forth the purposes of the Conference. Without them, they will never command general respect and the sympathy of the churches. Now what the next Indiana State Convention should do is to adopt a Constitution. It already has the name. Set forth therein

the kind of a body it is, how many and who shall be its officers, what its purposes are, etc. Then when a church is organized, see that in its resolution of organization it is distinctly stated that the church holds ecclesiastical connection with the Indiana State Conference. In this way there would be a full and free understanding and all can then work together for good. Otherwise these State Conventions or Conference will never command the respect and support of the membership generally.

FROM THE FIELD.

Johnstown, Pa.

The following donations have been received for the repairing of the Johnstown church since my last report:

P. J. Brown, O.,	\$5.00
Brethren church, Ill.,	12.00
Fairview " O.,	14.00
And the following through Bro. J. L. Kimmel:	
Enon church, Ia., (additional)	25.70
Morrill church, Kan.,	53.00
Beaver Dam church, Ind.,	50.00
Stony Creek church, Pa.,	16.25
West Independence church, O.,	5.00
D. B. Lehman, Ind.,	5.00

Total, \$185.95

ALBERT TRENT,
Sec. Board of Trustees.

To the Elders of Pa.

Greeting:

No interfering providence the Annual Session of our Church Convention will be held at Masontown Sept. 13th and 14th, to close on Sunday the 15th with a love feast. With the Masontown congregation. A full attendance of Elders and delegates is urged and expected.

JOHN H. KNEPPER,
Chairman Ex. Com.
Berlin, Pa., Aug. 1, 1889.

OUR CHURCH.

Bro. P. J. Brown paid Ashland a visit last Lord's Day and preached at College.

If you have not paid your subscription for 1889, do not forget to attend to it promptly. We want money. Do not forget this.

The California brethren are going to have a camp meeting this year. The notice in another part of the paper tells all about the arrangements.

Prof. Thurston, the graduate of Delaware University, who takes Prof. Tombaugh's place at the College, has moved to Ashland and made himself ready for service.

Dayton brethren are earnestly gathering a fund for building a church. Any one who will contribute to the worthy work may address Samuel Kiehl, 164 McClure St., Dayton, Ohio.

The services at the College will hereafter be held in the afternoon, commencing next Lord's Day, S. S. at 2.30 and preaching at 3.30. The brethren in and about Ashland should particularly notice the change.

The Brethren will hold a Harvest Meeting at Milford, Ind., on Lord's Day, Aug. 18, 1889. Services in the grove, morning and afternoon and in the church in the evening. That will be a good time for members of surrounding churches to visit Milford.

Wilson P. O., Adams Co., Aug. 2, 1889.—Beloved in Christ:—Please continue my list of donations up to Aug. 2, 1889. From a dear sister at Louisville, O., 50 cents; Previously reported, \$14.10; amount received to date, \$14.60. God will bless the cheerful giver.—W. S. Lyons.

N. B. Henceforth, letters addressed to me will come safely.—W. S. L.

Absent-Minded Praying.

Nothing would surprise some people more than to have their prayers answered. If the very things they are praying for, could come to them some day, they would fill their souls with astonishment. People pray much, expect little, and when they get anything frequently set it down as a 'remarkable answer to prayer.'

Says one, 'I have stood at the front door of a house and having rung the door-bell my attention has been engaged by some object of interest in the street, my back turned to the door, and my gaze directed elsewhere, and I have been mortified at hearing the voice of a servant behind me, who came to answer my ring and was waiting to know what I wanted.'

The Lord would have us ask in faith and expect and wait for the answer. He is not 'slack concerning his promises,' but he does not answer every careless lightly considered petition. It is according to our faith, and when we ask and expect nothing, we are quite likely to get what we expect and no more. If our prayers are real prayers, his answers will be real answers. Heaven's treasure-house is full; ask and ye shall receive, seek and ye shall find, knock and it shall be opened.—Sel.

Goodness Laid Up.

God's store-house is inexhaustible. From it things new and old come forth from day to day. 'The manifold wisdom of God' fills his people with wonder and surprise. As their day is, so is their strength. God is a present help in every time of need. In every temptation he provides a way of escape. For the new life he provides new nourishment, and the new heart thrills with the glories of a new and better hope.

And the end is not yet. Only 'the ages to come' will afford space for the exhibition of the exceeding riches of God's grace, and then the redeemed may well exclaim, 'How great is thy goodness, which thou hast laid up for them that fear thee.'—Sel.

Are You a Christian?

My dear friend, have you ever wondered if you were a Christian? You ought to have no doubts about this very important matter. Do you feel that there is a personal indwelling of Christ in your heart as spoken of by the apostle when he says: 'Christ in you, the hope of glory?' Christ dwells in the heart of every Christian; and the personal presence of Christ with us is that which gives us a strong hope of glory. If his spirit is not with you it is because your life, your very heart is so filled with the world and the flesh, and the evil one himself, that there is no room for Jesus. If you look into your heart and ask why you hope for eternal life, you have no ground in yourself for you are full of imperfections, and for anything you have in yourself you have no claim to a glorious immortality; but if Christ be in you, then, through him, you have hope, for he overcame death and the grave. If he dwells in you then you shall overcome death and the grave. Hasten to empty the heart of everything and invite the Saviour to come in and guide you safely home.

A Wife's Soft Answer.

'We were married thirty-seven years,' said Mr. Gardiner Andrews, 'and in all that time my wife never gave me a cross word. But I shall never forget the first time I chided her. It was on a Sunday morning, when we had been married about two years. I found a button off my shirt, and threw it across the room.'

'Sew a button on,' I said, in a brutal voice. She was a good Christian woman, and was preparing for church; but she got the button and sewed it on.'

'And what did she say?' asked a little, bristling woman, with snapping eyes.

'She said, forgive me, husband, I had a great deal to do yesterday and forgot it, but it shall never happen again.'

'Oh,' said the man, fixing his eyes on the picture of his dear wife, 'her gentle words almost broke my heart. I could have gone down on my knees to ask her forgiveness. She made a different man of me, and the world has been a different place since she died.'

There was silence as he finished speaking, interrupted by a general clearing of throats, and a confused snuffling, as if we all had bad colds, and the little woman's snapping eyes looked suspiciously dim.—Sel.

Why a House Was Not Rented.

A striking illustration of a Christian truth occurs in a speech by the late Professor W. F. Sherwin, printed in the Watchword. The Professor said. 'When I moved from New York to Cincinnati, I experienced not a little difficulty in obtaining a suitable tenement, one which would be generally convenient, as well as pleasant and homelike for my family. At length however, I found one that was quite to my taste. It was very pleasantly situated. It was bright with color; it had a fine southern exposure. There was a little lawn in front, a garden in the rear, and its appointments generally were all that could be desired. I made hast to signify to the agent in charge of the premises that I desired to engage the house. He informed me that before the bargain could be finally closed, it would be important for me personally to visit the owner, as before the house could be rented, he desired to make a single reservation. And so away to the owner I hurried. And what do you think the reservation was for which allowance was thus to be made? It was nothing less than a right to the principle rooms in the house—the same to be under lock and key, and no one save himself to be ever allowed to enter it, or even know the nature of its contents. My disappointment was great. A liberal discount was to be allowed on the rent for the use of this reserved chamber. I did not especially need the excepted room. What should I do? I did not long debate. After a moment's reflection, choking down the bitterness of my chagrin, I courteously, and yet emphatically, and even indignantly exclaimed, 'The whole or none!'

'And so,' said the Professor, most impressively, 'it is in regard to our relation to God. It should be definitely understood that God insists on having absolutely the whole, or none, of our hearts.'